

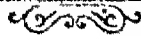


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THE  
**PUNJAB SANSKRIT SERIES.**

No. VIII.

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THE  
PUNJAB SANSKRIT SERIES  
OR  
A COLLECTION OF RARE & UNPUBLISHED  
**SANSKRIT and PRAKRIT WORKS**  
EDITED BY  
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OF  
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1925.

# JAINA JĀTAKAS

OR

LORD RSHABHA'S PŪRVABHAVAS

BEING AN

English Translation of Book I Canto I

OF

HEMACANDRA'S TRISHASHTIŚALĀKĀ-  
PURUṢHACARITRA

ORIGINALLY TRANSLATED BY

Prof. AMŪLYACHARAN Vidyābhushana

*Revised and edited with notes and introduction*

BY

Prof. BANARSI DAS JAIN, M. A.



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## INTRODUCTION.

The following pages are a translation of the first Canto of Book (parvan) I of Hemacandra's *Trisastisalakāpurusa-caritra*.<sup>1</sup> The work as its name implies, contains the history of sixty-three *Salakāpurushas*<sup>2</sup> or eminent persons, i. e. the mythological and historical heroes of the Jain religion. They are twenty-four Tīrthankaras, twelve Cakravartins, nine Vāsudevas, nine Baladevas and nine Prativāsudevas (see

This work is divided into ten parvans and contains about 34,000 verses. It has a supplement, also, called the *Parisīstaparvan* or *Sthavirāvalī carita* which narrates the history of the Jain church after Mahāvīra upto the time of Vajrasvāmin, covering roughly a period of six centuries. The whole work was published (some parvans twice) at Bhāvnagar. The *Sthavirāvalīcarita* was edited in 1891 in the *Bibliotheca Indica* by Prof. Jacobi with an introduction and a summary in English. An appendix at its end contains the older materials used by Hemacandra in its composition. Prof. Hertel has brought out a German translation of selected stories from it in his "*Ausgewählte Erzählungen aus Hemacandras Parisīstaparvan*" Leipzig, 1908.

१. अनामन्तः शतशतपुंसः पुरुषेषु जातेषु इत्यर्थः । Persons as tall as a pole i. e. persons distinguished from their following beings. Commentary on *Abhidhānacintāmani* III 364.

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translation of v. 27)<sup>1</sup>. The term *salūkāpuruṣa* seems to have been coined by Hemacandra, as the old name was *uttama* or *mahāpuruṣa* i.e. great persons and their number was fifty-four instead of sixty-three as is clear from *Samavāyanga Sūtra* § 54 and *Mahāpurisacariya* by *Sūlacārya*.<sup>2</sup> This enumeration does not count the *Prativāsudevas* separately, for they are always the rivals of the *Vāsudevas* with whom their fortunes are linked together and hence cannot claim an independent place.

Being believers in the transmigration of soul, the Jaina authors gradually trace the spiritual progress of their heroes by describing their previous lives. It also serves to impress upon the readers the good and bad results of *karman*. This account of previous lives is technically known as *Pūrvabhavas*, i. e. former births. Though the *Pūrvabhavas* deal with

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1. [a] The names of the 24 Tīrthankaras are found in vv. 1-24. [b] 12 Cakravartins are 1. Bharata; 2. Sagara; 3. Meghavan; 4. Sanatkumāra; 5. Śantinātha; 6. Kunthunātha; 7. Aranātha; 8. Subhāuma; 9. Padmanābha; 10. Hārishena; 11. Jayasena and 12. Brahmadatta. [c] 9 Vāsudevas are: 1. Triprsthā; 2. Dviprsthā; 3. Svayambhū; 4. Purnashottam; 5. Purushasimha; 6. Pundarīka; 7. Dattadeva; 8. Lakshmaṇa and 9. Kṛṣṇa. [d] 9 Baladevas are: 1. Acala; 2. Vijaya; 3. Bhadra; 4. Suprabha; 5. Sudarsana; 6. Ānanda; 7. Nandana; 8. Rāmacandra and 9. Padma. [e] 9 Prativāsudevas are: 1. Aśvagṛīva; 2. Tāraka; 3. Māraka; 4. Madhu; 5. Nisumbha; 6. Bah; 7. Prahlāda; 8. Ravana and 9. Jarāsandha.

2. भरहस्पसु खं वासेसु एगमेताप उस्तपिखीर ओसपिखीप चउवसं २  
उत्तमपुरिसा उषजिजसु ३ । त जइ-चउवीसं तित्यपरा, वरसवकवडी, नव बलदेव,  
नव वासुदेवा ॥



the same kind of subject as the Buddhist Jātakas do, yet there are several points in which the former differ from the latter. In a Jātaka, the soul of the future Buddha is always represented as a benevolent character, while in a Pūrvabhava the life of a would-be Jaina hero is often depicted in its dark aspects. The Pūrvabhavas of a Jaina hero form a continuous chain of births and deaths from one life into the next while the scenes of Buddhist Jātakas may be separated by long periods. The series of Pūrvabhavas generally begins from the life where the soul of the hero first acquires faith in the Jaina doctrine. Several of the Jātaka tales have been found sculptured on stone, dating as far back as the second or third century B. C., while no such sculptures have as yet been discovered for the Pūrvabhavas.

The Angas do not make any special mention of the pūrvabhavas of the Tirthankaras, though they contain numerous references to the past and future lives of several of Mahāvira's contemporaries. The earliest authority on the pūrvabhavas of Rishabha is Bhadrabāhu who is supposed to have died 170 years after Mahāvira's Nirvāna. In his Nir-yukti on the Āvasyaka sūtra, he mentions the principal events of Rishabha's pūrvabhavas in the briefest possible form. Haribhadra who died in Sam. 585 (528 A. D.) commented on the Āvasyaka Nir-yukti, and expanded the account of the pūrvabhavas a little. His expansion together with Bhadrabāhu's verses is given at the end of the introduction. Later on in Sam. 925 Śīlācārya composed his Caupannamahāpurisacariya in Prakrit prose. He goes a little further, fills up the gaps and makes the narrative complete. No manuscript of this work has yet been described in any of the catalogues. As to the author referred

to in verse 24 of Muni Ratna Sūri's *Amanasvāmicaritra*,<sup>1</sup> Prof. Peterson remarks, "The guru of the Gūrjara king 'poet of the good deeds of the 63' of v. 24 is *Silācārya*".<sup>2</sup> He further says, "I saw on the occasion of my first visit to Cambay a copy on palm-leaf of a *Mahāpurusacaritra* in Prakrit which is doubtless the origin of Hemacandra's better known *Trisastisalakāpurusacaritra*." The Jain *Granthāvalī* notices on p. 229 three works of the title *Mahāpurusacaritra*.

1. Prakrit, *granthāgram* 11480 composed in Sam 925 by *Silācārya*.
2. Prakrit, *granthāgram* 8790 by *Āmrasūri*.
3. Sanskrit, *granthāgram* 2336 by *Merutunga*.

Quite a modern copy of this work was shown to me by Muni Vallabha Vijaya ji in the Jain Bhandār Ambālā City. But this copy is so incorrect that it is hopeless to attempt an edition of the text from it.<sup>3</sup> So for as *Rishabha's pūrva-*

1. गुरुर्गुरराजस्य चातुर्विधकसुष्ठिकृत ।

त्रिषष्टितरसदृत्तकविर्वाचो न गोचरः ॥ २४ ॥

अममस्वामिचरित्र; Palm-leaf ms.

No. 257; Peterson's Third Report p. 91.

2. Peterson's Third Report; p. 38.

3. The colophon at its end runs thus:

इति महापुरिस चरित्र वदमायसामी चरित्रं परिसमत्तं । छः छः । चउपयण  
महापुरिसाण एव चरित्रं सभय एयं । सुवदेवयाए पयकमलकंति सोहाय्यावेव ॥ आसि  
जसुजोएहाभवलिय नेज्जुकुलंबराभोओ । तुहिणकिरणोव सुरी इह इ सिरि माणदेवो  
ति ॥ सीसेया तस्स इय सीसायरीएण पायडुवत्थं । सयलजणओइयात्थं पायवभासाए,  
सुपसिद्ध । छः छः छः । जीर्णप्रय प्रमाणे प्रणप्रय संख्या १२००० ॥

Last page—

सं० १६५८ रा मीती वेशाव वदी ११ वार सोवार लिप्यंत माहात्मा बंसीलाल  
विकृतेरमध्ये ॥ सर्वप्रयसंख्या १२०६१ जीर्णप्रयप्रमाणे संख्या जायबी ॥ श्री  
जैशखमेर भंडार की पुस्तकें उतारी, भंडार की पुस्तक सं० ११२७ साल री तावपत्रे  
लिखी ते उपर हमने उतारी के ॥ श्रीरस्तुः The MS consists of 319 leaves  
with 12 or 13 lines on each page.

bhavas go, the similarity between *Silâcârya's* and Hemacandra's versions is so great that the latter must have based his account on that of the former. *Silâcârya* introduces a one-act drama, called *Vibudhânandam*, which, when played before Mahâbala, king of the Vidyâdharas, brings him on to the right path, while Hemacandra introduces a long philosophical discussion between the ministers to convince the king of the futility of sensual pleasures, and the need of practising virtue (trans. vv. 287-399).

Hemacandra calls his work a *Mahâkâvya*, though it differs very much from the works usually styled so, *e. g.*, *Raghuvamsa*, *Kumârasambhava*, *Sisupâlavadha*, *Kirâtârjuniya* etc. Composed throughout in the sloka metre, it has a great poetic merit. Nearly every verse of it contains a simile or a popular saying which makes the narration impressive and at the same time interesting. Considering the propriety of his similes, Hemacandra deserves a very high place among poets. Many of his ideas are quite original.

*Trisaatisalâkâpurusacaritra* is not a narrative alone but it also forms a good exposition of the tenets of Jaina religion. Hemacandra avails of every opportunity that comes in his way to gain this end. In these pages,

vv. 56-60, 111-12 describe what sort of food is acceptable to a Jaina monk.

vv. 145-51 set forth advantages of practising virtue.

vv. 152-201 describe four ways of practising virtue.

vv. 226-37 describe the country of Uttara-Kuru.

vv. 329-45 propound the doctrines of the Cârvaṅka or Materialistic School.

vv. 346-74 refute the above views.

vv. 375-76 state the doctrine of momentariness or the *Kṣanikavâda* of the Buddhists.

- vv. 377-83 refute the above doctrine. • • •
- vv. 384-89 propound the doctrine of Māyā and Advaitavāda.
- vv. 390-94 refute the above.
- vv. 477-83 describe ten grades of the various classes of gods.
- vv. 562-84 describe miseries of the world.
- vv. 843-80 describe Labdhis or Supernatural powers.
- vv. 883-902 define the twenty by performing one or more  
of which one acquires the merit of becoming a Jina in  
future.

On account of the frequent use of technical terms peculiar to the Jaina Religion, this poem is not fully intelligible to those who are not acquainted with that religion. Prof. Amūlya Charan, the original translator of these pages failed where the text abounded with technical terms. What to speak of minor points he had rendered the names of several of the Tīrthankaras even as common epithets.<sup>1</sup>

When the existing dictionaries of Sanskrit were compiled, very few Jaina works in Sanskrit were available in print. The dictionaries are consequently very meagre in recording new words from Jaina works. I give below a list of such words from *Rishabha's pūrvabhavas* as are not found in V. S. Apte's Sanskrit-English dictionary, 1912.

1. Ap = Apte's dictionary, 1912
2. MW = Monier-William's Sanskrit English dictionary 1899
3. Arabic Numerals refer to the number of the verse.

७१५ (key. Ap. and MW) A hook cf. *Pañjābī Aṅkarā*  
*Hīndī Aṅkarā*.

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1. These words are not meant as a disparaging remark on the learned professor, but they simply show how hopeless it is to translate a work of an alien sect with the philosophy and mythology of which one is not fully conversant.

अलक्तकपुट\* 770 cotton flake dyed with red lac.

अहमिन्द्रता 151 Condition of each one being himself an Indra.  
In the Anuttara Vimāna all gods are equal to one another, there being no question of superiority or inferiority.

\* I am indebted to Muni Vallabha Vijayaji for the explanation of this word. He has given me another reference to it in Tilakācārya's commentary on Samyaktvasaptati. A story is related about the two brothers Dhanapāla and Śobhana the latter of whom had become a monk. When he came on tour to his native town, he was requested by his brother to visit his house daily for alms. One day the monk was offered stale curd which had stood for three days. But the monk refused to accept it on the ground that germs were generated in stale curd which consequently was not fit for use by Jaina monks. Dhanapāla, thereupon, made a fun of the monk, and in order to ridicule the monk's guru, too, took the vessel containing the curd to their abode.

The guru, then, covered the mouth of the vessel with a cotton flake dyed with red lac, and put it in the sun for a while. The germs present in the curd, when warmed by the sun, attached themselves to the cotton flake. In this way the guru succeeded in proving the existence of germs in stale curd.

तपस्व्यस्यमायाविष्णु ते दहियमायणे गुरुणो ।

ठाविति तवणतेण अलक्तकपुटियं मुहे दाउं ॥१४०॥

तिस्वायसंतत्ता दहियसत्ता समंत्यो चलितं ।

वडिया लसव्यवडियं, मुसीयल नीवियव्यकए ॥१४१॥

Haribhadra's Samyaktva saptati with Tilakācārya's commentary published as No. 35 in Sheth Devchand Lalbbai Pustakoddhāra, Bombay 1916 p. 80 a.

Gujarati women use cotton pads called Pōthī dyed in red colour (perhaps अलक्तक) to redden their teeth.

- उपदेहिका 532 (उपदेह A kind of excrescent growth of the body MW) *Ullhā*, in the scholiast.
- उपपत् 461 Birth in heaven or hell.
- कायोत्सर्ग 758 Giving up attachment to the body, and practising self contemplation.
- काह्व 83 (कशविशेषः Scholiast) A whip.
- किल्बिषिक 483 (किल्बिष Injury Ap. MW) The servile class of gods corresponding to *Sūdras* among men.
- कुण्ठित 653 (कुण्ठि A cripple with a crooked arm Ap.) Crooked, bent. कुण्ठिताक्ष् adv. Askance.
- कुशिक 828 (*Shorea Robusta* MW. दर्भ Scholiast) *Darbha grass*
- कोटिवेष 844 (रसविशेषः Scholiast) Perhaps a kind of acid.
- कौल 410 (क्रूरकर्मा Scholiast) Tyrant.
- खिन्न 305 (शठः Scholiast) Hypocrite, a cheat.
- खेत्त 843 (Prakrit; खेत्तः श्लेष्मा Haribhadra on *Āvāsyaka Niryukti* 69) Phlegmatic humour.
- गण्डालिक 505 (आवरणविशेष ?) Surface of the cheek.
- प्रेवेयक 466 A class of gods.
- चाण 443 Possessing supernatural power of flying through the sky.
- चौरिका 580 Theft, act of stealing.
- जङ्घाधारण 874 Supernatural power to fly through air by putting one's hands on the knees.
- तरण्ड 318 (तरण a boat MW) Boat.
- तुलिक 564 (a cotton-trader MW) stuffed with (cotton). cf. *Hindī, Punjābī Tulāi*.
- दूरीयन्ते 253 (perhaps from दूर ppp. of ड to torment) cf. *Guj-rābī दूराना* To be spoiled.

- पणिका 565 (अवयवः Scholiast) Slice.
- पत्तम्ह 139 ('Receiving what fall's MW) A bowl.
- पासङ्क 876 (पासङ्क MW) A garden on the top of the Meru mountain.
- प्रतिमा 548—1. Steadfast posture *cf.* कायोत्सर्ग.  
2. A religious vow = व्रत.
- प्राञ्ज 84 Whip. flog.
- प्रियजाति 743 A Kshatriya, a member of the military caste.
- बालधार 725 An attendant who looks after a child.
- भद्रा 754 Happiness, good fortune.
- भाङ्कार 50 (MW) Sound of drums.
- मकोट 167 (Termite MW; मकोट in *Upamitibhavaprapancā kathā*) Insect, termite. *cf.* *Panj. Makaurā.*
- मोचक or मोचय 96 (one who has abandoned all worldly passions and desires, an ascetic, devotee MW) A released prisoner ?
- रत्नकम्बल 746 A very costly blanket.
- रुक्कद्वीप 874 Name of a continent.
- रक्षपाक 746 Name of a medicine.
- रान्तक 404 (MW) Name of a heaven.
- वर्षिका 412 (kind, description MW) Sample specimen. *cf.* *Panj. Bannagī.*
- विश्रामणा 889 Service to superiors.
- वेयावृत्य 898 (MW) Service to or attendance upon superiors esp. by shampooing their limbs.
- सिञ्चान 576 A bird of prey.
- सेहल 717 (MW) Affectionate.
- खयम्भूरमण 16 Name of the last ocean on this earth.

## HEMACANDRA. :

Three monks of this name are known to history<sup>1</sup> two of whom were writers of much versatility.<sup>2</sup> They were for some time (probably one after the other) patronised by the same ruler Jayasīmbha Siddharāja of Gujarāt (1093-1143 A. D.). The elder is called Maladhārin<sup>3</sup> Hemacandra in distinction from his younger namesake, the author of the *Trisastisalakāpurusacaritra*. It will not be out of place here to quote from Prof. Peterson an account of the elder monk's lineage and life based on the *prasasti* to Muni Suvratasvāmicaritra composed by one of the monk's disciples, Srīcandra Sūri.

In the course of time after Mahāvīra there arose a *kula* named Praśnavāhana and in it a *gaccha* called Harsapuriya. In that *kula* and *gaccha*, there was an ācārya Jayasīmbha Sūri by name, who was very strict in observing the rules of

1. See 'Index of authors' in Peterson's fourth report of operations in search of Sanskrit mss. in the Bombay circle.

2. The third monk of this name was a disciple of Ratnaśekhara Sūri the author of *Śrīpālārājacaritra*. Hemacandra made a copy of this work in Sam 1428

सिखिज्जसेणगखदरपट्टपट्टुंत हेमविलय सूरिणं ।

सीसेहिं रयसासेहरसूरीहिं इमा हु संकलिया ॥ ३६ ॥

तस्सीसिखेसहेमचेदेय साहुसा विकमस्स करिसंमि ।

चउदस अट्ठावीसे लिहिया गुरुभक्तिकलिपण ॥ ४० ॥

Peterson's third report, p. 204.

3. This title was conferred on Abhayadeva by King Karna, father of Jayasīmbha Siddharāja.

जस्स मलहारिणाम दिजं कजेण नरवइणा ॥ २ ॥

Fifth report, p. 96.



conduct. He was succeeded by his disciple Abhayadeva,<sup>1</sup> a veritable storehouse of self-control. "Among this sage's many virtues it is specially mentioned that he never owned more than one suit of clothes (in two pieces) at a time, and that he was as dirty without as he was pure and purifying within.<sup>2</sup> He was held in high honour by the chief men of Āmāva and Amahillavāda cities; and at his request, King Bhuvanapūla remitted taxes levied on the worshippers in Jain temples. At his request king Jayasimha ordered that throughout all his dominions no living thing should be put to death on the five days, the eighth and the tenth of the bright and the light halves of the month, and the fifth of the light half.<sup>3</sup> Prāthivīrāja, king of Śākambharī was one of those who listened to his teaching; and it was at his suggestion that sovereign adorned with a golden pot the Jain temple at Ranastambhapura (Ranthambhor) near Ajmere. There is a long and very poetical description of Abhayadeva's self-imposed death, and the grief caused thereby to the

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1. The "Index of Authors" in Peterson's fourth report mentions six Abhayadevas. From among these the one who commented on the Āngas 3-11 is the most famous.

2. Peterson further adds, "Hence his title Maladhārin, the filthy one."

3. This seems to be the translation of the following verse:—

जेण जयसिंहदेवो राया मणिकण सयलदेसम्मि ।

काराविओ अनारि पज्जोसवणाइसु तिहीसु ॥ १०० ॥ ६०० ॥

Fifth report p. 11.

The words पज्जोसवणाइसु तिहीसु mean on the Pajjosavana and other days. Pajjosavana are the eight days from the 12th of the dark half to the 4th of the bright half of Bhādrapada. Other days might mean the second, fifth, eighth, eleventh, fourteenth and fifteenth tithis of each half.

citizens, in the course of which it is mentioned that Śāli-bhadra was at the head of the monks, not his immediate pupil, who thronged the room where the sage was slowly starving himself to death. They carried him to the burning place in a loudly way. He was placed on a chariot of sandalwood, and in every house in the town one man only remained, the rest accompanying Abhayadeva's funeral procession. King Jayasimha himself, accompanied by the court, stood at the western buttlements of Anahillavāda to watch the procession to go past. It started with the rising of the Sun, but it was afternoon before the burning place was reached. His ashes were distributed among the eager people standing round, for a protection against fever and evils of every sort. Those who could not get part of the ashes were fain to be satisfied with part of the soil on which the pyre had stood this was the end of Abhayadeva. He was succeeded by HEMACANDRA. A description is given of the crowds who assembled to hear this sage expound Siddha's Upamitibhavaprapicā. No single one failed to understand this book. King Jayasimha came in person to attend his lectures. He obtained from Jayasimha protection for his co-religionists at Dhandhūka and Satyapura who were being oppressed by the orthodox Hindus. On one occasion Hemacandra led a great crowd of pilgrims from Anahillavāda to Gīrnār. The wealth of the caravan excited the cupidity of king Khengar, and things would have gone hard with the pilgrims had not Hemacandra sought and obtained audience, in the course of which he induced the king to let the assembly go. Hemacandra starved himself to death at "Satruñjaya."

The following is the list of works ascribed to Matsdhārin Hemacandra:—

1. *Jīvasamūsa* (composed in *Sana*, 1164)
2. *Bhavaḥhāvanā* (*Sana*, 1170)
3. *Uvaesamālā*
4. Commentary on the *Anyogadvārā Sūtra*
5. *Satakavṛitti* called *Vinoyahitā*
6. *Śiṣyahitāvṛitti* on Jinabhadra Gaṇin's *Bhāṣhya* on the *Avasyaka Sūtra*.

The younger Hemacandra with whom we are concerned here in this book, was one of the most learned scholars of the mediæval times whose works have secured for him a very prominent place in the history of Indian literature.<sup>1</sup> On account of his vast learning he is commonly called *Kalikālasarvajña* (*i. e.* omniscient in the Kali age). He was born on the full-moon day of the month *Kārttika* of *Vikrama* Era 1, 1145, or according to the Christian reckoning on December, 1088 A. D.<sup>2</sup> at a village called *Dhandhūka* in the district of *Ahmedabād*. His father was a *Jaina* merchant, (*Aciga* by name. Hemacandra was known as *canga*—or *Caṅgā*—*deva* in his boyhood. While yet a little child, he was dedicated by his mother *Pāhinī* to a *Jaina* monk *Devendra* (or *Devacandra*) though much against his father's will. At the age of eight or nine, the boy was duly initiated into the order by *Devendra* at *Starabhatīrtha* (*Khambhāt* or

1. Collecting materials from *Prabhācandra's* *Prabhāvakarita* (composed about 1250), *Meratunga's* *Prabandhacintāmani*, *Rājasekhara's* *Prabandhakosa*, *Jinamandana's* *Kumārpālacaritra*, and Hemacandra's own works, Prof. G. Bühler wrote in German an excellent biography of the *Ācārya* entitled "*Über das Leben des Jaina Monches Hemacandra*" *Wien*, 1859.

2. This date was calculated by Prof. Jacobi, provided the reckoning is made according to the expired (and not the current) year.

Cambay), and got the new appellation of Somacandra. Under his Guru's care, the novice Somacandra learnt Sanskrit and Prakrit, and studied the various branches of learning, viz. Logic, Grammar, Poetics, Philosophy etc. The period of his studentship ended in 1109 or 1110 when the title of *Sūri* or *Ācārya* was conferred on him. Thenceforth he became the head of the Jaina church, and assumed the name of Hemacandra.

The most important event in Hemacandra's life which made him so famous was his meeting with King Jayasinha Siddharāja of Gujaraṭ. This king was a follower of Siva, and took delight, like Akbar the Great, in listening to preachers of all religions. Sometimes he held disputations among teachers of rival sects. It was at one of these disputations that Hemacandra won the King's applause. Thereupon he was appointed the court-poet and annalist, and in this position at the King's suggestion composed his Grammar *Siddha-Hema-Sabdānuśāsana*. It was dedicated to the king who engaged numerous scribes to make copies of the work to be sent all over India. He appointed also, a famous grammarian, Kākala, to learn the new grammar, and then to teach it to his pupils at Anhilvād. Examinations were held every month, and rich prizes were awarded to the best pupils. At Siddharāja's court, Hemacandra wrote two of his lexicons, the *Abhidhānacintāmaṇi* and the *Anekārthasaṃgraha*, his treatise on Poetics, the *Alaṃkāracūḍāmaṇi*, and his treatise on Metrics, the *Chandroṇusāna*. The *Dvyāsraya Kāvya* was, without doubt, also commenced.

Siddharāja died in 1142-43, and was succeeded by his nephew Kunārāpāla who was at that time about twenty-five years old. Kunārāpāla does not seem to have recognised Hemacandra's influence at first, but was later on (about

1159 A. D.) converted to Jainism by the great *ācārya*. At last Hemacandra gained so much influence over the king that, at the former's advice, the latter totally prohibited the slaughter of animals throughout his kingdom. The climax of this prohibition can be imagined by the story of the Yūkā-vihāra as narrated by Merutunga in his *Prabandha-cintā-mani*.<sup>1</sup>

"A certain undiscerning rich man in the Sapādalakṣha country had a house made over to him by his wife, when she was brushing his hair. He took it in the palm of his hand, and abused it for causing him annoyance, and after a long time crushed it, and so killed it. The officer, whose business it was to see that no harm was done to living creatures, being near him at the time, took him to Anahillapura and denounced him to the king. Consequently, in accordance with the decision of the lord Hemacandra, he was, by way of fine for that offence, deprived of all his wealth, and the Yūkā-vihāra was built in that very place."

Kumārāpāla favoured the Jains very much, and built for them temples in great number. Between King Jayasimha Siddharāja's death (1142-43) and Hemacandra's acquaintance with Kumārāpāla (1157) must be put the composition of the *Deśnāma-mālā* and the various supplements to the *Abhidhāna-cintā-mani*.

It was to fortify Kumārāpāla in his new religion that Hemacandra composed the *Yogasāstra* and the *Vitarāgastotra*. Between 1159-73 he composed in the *śloka* metre his famous work *Trisaṁśalākāpurasacaritra* in ten books together with a supplement called the *Sthavirāvalī* or *Parasista-parvan*. In the *prasaṁsī* at the end of the tenth book Hemacandra himself describes the following circumstances under

1. Tawney's translation of the same. Calcutta 1909 p. 143.

which the work was composed. "One day" Kumārapāda (conqueror of Cedi, Dasārṇa, Mālva, Mahārāṣṭra, the Kurus and the Sindh), the Caulukya king of the race of Mālārāja, a convert to Jainism, said to Hemacandra, 'At thy request I have forbidden hunting, gaming and other deadly sins throughout my dominions, and have abandoned the claims my predecessors made to the property of persons dying childless. I have adorned the earth with temples of your faith, and am the equal of king Samprati. To please my predecessor Siddharāja you wrote your grammar and the commentary thereon. For me you have written the Yogasāstra. For the people you have written your Dvyāsraya, Chandolamkrīti, Nāmasaṃgraha and other works. Now I request you to write, that you may thereby make your converts like unto me, the lives of the Jaina Saints."

*List of Hemacandra's works<sup>1</sup>:—*

1. The grammar Siddha Hemacandra so called because it was dedicated to Jayasimha Siddharāja.

1. In his *Prabhāvakacaritra*, Prabhācandra ascribes the following works to Hemacandra—

व्याकरणं पञ्चानां प्रमाणशास्त्रं प्रमाणमीमांसा ।

छन्दोलङ्कृति चूडामणी च शास्त्रे विभुर्व्यधित ॥ ८३२ ॥

एकार्थनिका र्था देश्या निर्घटं इति च चत्वारः ।

विहितश्च नामकोशः सुविम्वितानवुपाध्यायाः ॥ ८३३ ॥

अनुत्तरषष्टिशलाका नैरेकवृत्तं गृह्यनविचारे ।

अध्यात्मयोगशास्त्रं विदधे जगदुपकृति विधित्सुः ॥ ८३४ ॥

लक्षणासाहित्यगुणं विदधे च व्याश्रयं महाकाव्यम् ।

चक्रे विंशति मुञ्चैः सवीतरागस्तवानां च ॥ ८३५ ॥

इति तद्विहितग्रन्थ संख्यैव नहि विद्यते ।

नामापि न विदितेषां मादृशः मन्दमेधसः ॥ ८३६ ॥

Hiranand's edition of *Prabhāvakacaritra*.

Essay on Hemacandra.

It is divided into eight chapters, the last of which deals with Prakrits. For an account of this work, see Vienna Oriental Journal, Vol. II, p. 18,

2. Dvayāśrayakāvya. It illustrates the rules of his grammar and, at the same time, narrates the history of king Kumarāpala.
3. Chāndānusāsana with a commentary.
4. Alamkāracūdāmāni with a commentary.
5. Abhidhānacintamāni.
6. Anekārthasaṃgraha.
7. Seshākhyānamamālā.
8. Nighantusosha.
9. Deśināmamālā. A collection of Deśi words that cannot be derived from Sanskrit.
10. Yogasāstra.
11. Vitarāgastotra.
12. Anyayogavyavṛchedikā, a *stotra* consisting of 32 stanzas in praise of Mahavīra. Mallishena has written a commentary on it called *Syādavāla-manjarī*.
13. Vitarāgastotra.
14. Trishashṭisalakāpurushacaritra with a supplement.
15. Kumāravālacariya in Prakrit.

The present translation is based on the text published in Sam 1961 by the Jain Dharm Prasāraṅg Sabhā, Bhāvnagar (Kathiawad).

LAHORE:  
28th June, 1934. }

BANARSI DAS JAIN.





## Rishabha's pūrvabhavas as narrated by Haribhadra.

अथ कोऽयं भरत इत्याह—ऋषभनाथ पुत्रः । अथ कोऽयं ऋषभनाथ इति तद्वक्तव्यतामिधित्सयाह—“नाभी” गाहा । अथवा प्रतिपादितः कुलकरवंशः, इदानीं प्राक्मुचितः इक्ष्वाकुवंशः प्रतिपाद्यते, स च ऋषभनाथ प्रभवः इत्यतस्तद्वक्तव्यतामिधित्सयाह—

नाभी विणीयभूमौ मरुदेवी उत्तरा य सादा य ।

राधा य वक्षणाहो विमाणसम्बद्धसिद्धाद्यो ॥ १७० ॥

गमनिका—इयं हि निर्युक्तिगाथा प्रभूतार्थप्रतिपादिका, अस्यां च प्रतिपदं क्रियाध्याहारः कार्यः, स चेत्यम्—नाभिरिति, नाभिर्नाम कुलकरो बभूव । विनीत-भूमिरिति, तस्य विनीताभूमौ प्रायः अवस्थानमासीत् । मरुदेवीति तस्य भार्या । राजा च प्राग्भवे वैरनाभः सन् प्रव्रज्यां गृहीत्वा तीर्थकरनामगोत्रं कर्म बद्ध्वा मृत्वा सर्वार्थसिद्धिमवाप्स्य ततस्तस्याः मरुदेव्याः तस्यां विनीतभूमौ सर्वार्थसिद्धाद्विभानादवतीर्थं ऋषभनाथः संजातः । तस्योत्तराषाढा नक्षत्रमासीदिति भावार्थः ॥१७०॥

इदानीं यः प्राग्भवे वैरनाभः यथा च तेन सम्यक्त्वमवाप्तं, यावतो वा भवान् अवाप्तसम्यक्त्वः संसारं पर्यटितः, यथा च तेन तीर्थकरनामगोत्रं कर्म बद्धमित्यमुपमर्थ-मभिधित्सुराह—

धरासत्यवाह—घोमण—जशमण—थडबिवास टाणं च ।

बहुबोद्धीये बासे चिता घयदाणमासि तथा ॥ १७१ ॥

उत्तरकुरुसोहम्मे महाविदेहे महव्वलो राया ।

ईसाणे ललितंगो महाविदेहे वड्ढर जंघो ॥<sup>1</sup> (प्रक्षिता)

उत्तरकुरुसोहम्मे विदेहि ते गिच्छिद्वस्स तत्थ द्दुओ ।

रायसुयसेट्ठिमन्नासत्थवाहसुया वयंसा से ॥ १७२ ॥

1. The commentator Haribhadra remarks that this verse is an interyolation but seems to connect the break in the events.

अन्या अपि उत्तसम्बन्धा एव दृश्यन्ते तावत् यावत् “पुढमेण पच्छिमेण”<sup>१</sup> गाहा, किन्तु यथावसतमसंमोह निमित्तमुपपन्नं करिष्यामः । प्रथमगाथागमनिका—धनः सार्थवाहः, घोषणं, यतिगमनं, अदवी, बर्षस्थानं च बहुवोलीने वधे चिन्ता घृतदान-मासीत्तवा । द्वितीयगाथागमनिका—उत्तरकुरौ सौधर्मे महाविदेहे महाबलौ राजा ईशाने ललिताङ्गो महाविदेहे च वैरजङ्घः । इयमन्यककी गाथा सोपयोगा च । तृतीयगाथा-गमनिका—उत्तरकुरौ महाविदेहे चिक्कित्तकस्य तत्र सुतः राजदुतश्चेच्छ्रमात्यसार्थवाह-सुता वयस्यास्तस्य । आसौ भावार्थः कथानकादवसेयः, प्रतिपदं च यथास्तुः क्रियाध्या-हारः कार्य इति, यथा धनः सार्थवाह इति धनो नाम सार्थवाह आसीत्, स हि देशान्तरं गन्तुमना घोषण कारितवानित्यादि ।

कथानकम् ॥ तेषां कोणेण तेषां समएहां अवराविदेहे वासे धणो नाम सत्थवाहो होत्था । सो खितिपतिट्टियाओ नयराओ वसंतपुरं पट्टिओ वशिज्जेण, घोसणयं कांरइ —“जो मए सद्धि जाइ, तस्साहमुदंतं वहामि त्ति, तं जहा—साणेण वा पाणेण वा चथेण वा पत्तेण वा ओमहेण वा भेतज्जेण वा अण्णेण वा केणई जो मेरा विघरइ त्ति ।” तं च सोऊण बहुवेत्थिपडियाओ पघट्टंति, विभासा जाव तेषां समं गच्छो साहुण संपट्टितो, को पुण कालो । चरमनिदाओ, सो व सत्थो जाहे अइविमज्जे संपत्तो, ताहे वासरत्तो जाओ । ताहे सो सत्थवाहो अइदुग्गमा पंध जि काउं तत्थेव सत्थनिवेसं काउ वामावासं ठितो, तमि य टिते सत्थो सत्थो ठितो । जाहे य तेसिं सत्थिज्जिणाय भोयणं निट्टियं, ताहे कंदमूलफलाणि सट्टिदिसिउमारदा । तत्थ साहुणो दुक्खिया जदि कहवि थहापवत्ताणि लभंनि ताहे गइहति, एवं काले वच्चते थोवावसेसे वासरत्ते ताहे तस्स घणस्स जिता जाता—‘को एत्थ सत्थे दुक्खिओ त्ति’ । ताहे सरिअं जहा मया समं साहुणो आगया, तेसिं च कंदाइ न कप्पंति, ते दुक्खियता तवस्सियो, कच्छं देमि त्ति पमाय निमत्तिता भरणत्ति—जं परं अम्ह कप्पिअं तं मेरहेज्जामो । किं पुण तब्भं कप्पति । ज अकयमकारियं भिक्खामेत्तं, जं वा सिंघेहादि, तो तेषां साहुण घयं फासुयं विउल्ले दाणं दियणं सो य अहाउयं पालेत्ता कालमसे कालं किञ्चा तेषां दाणफलेण उत्तरकुराए मएज्जो जाओ । तओ आउवस्सएणं सो हम्मं कप्पे देवो उववणो । ततो चइऊण इहव जंबूदीवे अवराविदेहे गंधिलावतीविजए वेण्डहपध्वए गंधारजण्वए गंधसमिद्धे विज्जाहरणगरे अतिवल्लरणो नत्ता सयवल्लराइयो पुत्तो महाबलौ नाम राख जाओ, तत्थ सुबुद्धिणा थमच्चेण सावेण पियवयस्सेण नाड्यपेक्खा

अस्मिन्तत्तमगो संबोहिओ, मासावसेसाज्ज बावीसं दिये भत्तपच्चक्खाणं काउं मरिऊण  
ईसाण कप्पे मिरिण्णमे विमाणे ललियंगओ नाम देवो जाओ । ततो चइऊण इहेव  
जबूदीवे दीवे पुक्खलावइ विजए लोहगलणमर सामी वइरजंघो नाम राजा  
जाओ । तत्थ सभारिओ पच्छिमे वए पव्वयामि त्ति चित्ततो पुत्तेण वासघरे जोग-  
धूवधूविण मारिओ । मरिऊण उत्तरकुराए सभारिओ मिहुणगो । तओ सोहस्से कप्पे  
देवो जाओ । ततो चइऊण महाविदेहे नात्ते खिइपइट्ठिए नगरे वेज्जपुत्तो आयाओ ।  
जहिक्खं च जातो तद्विजसमेगाहजातगा से इमे चत्तारि बयंसगा, तं जहा—पयपुत्ते,  
सेट्ठपुत्ते, अमच्चपुत्ते, सत्थवाहपुत्ते त्ति संवड्ढिय ते अणणाया कयाइ तस्स वेज्जस्स  
वरं एगओ सन्धे सन्निराणा अचच्छंति । तत्थ साहू महप्पा सो किमिहुट्ठेण गहिओ  
अइगत्तो भिक्खस्स तेहिं सप्पयायं सहासं सो भणति—“तुम्हेहिं नाम सब्बो  
लोगो खायओ, न तुम्हेहिं तवस्सिस्स वा अणाहस्स वा किरिया कायव्वा”  
सो भणति, “करेज्जामि किं पुण ममोसहाणि नत्थि ।” ते भणति—अम्हे मोल्लं  
देमो । किं ओसहं जाइज्ज । सो भणति कवलरमणं गोसीसचंदणं च, तइयं  
सहस्सपाणं लेल्लं, तं मम अत्थि । ताहे मग्गिदं पवक्का, आगमियं च खेहिं जहा—  
अध्दुमस्स वाणिअमस्स अत्थि दो वि एयाणि, ते गया तस्स सगासं दो लक्खाणि  
वेत्तुं । वाणिअओ संभंतो भंति—किं देमि । ते भणति—कवलरमणं गोसीसचंदणं  
च देहि । तेष भणति—किं एतेहिं कज्जं । भणति साहुस्स किरिया कायव्वा ।  
तेण भणितं—अताहि मम मोल्लेण, इहरहा एव गेयइह, करेह किरियं, मम वि धम्मो  
होउ त्ति । सो वाणिअगो चित्ते—जइताव एतेसिं बालाणं एरिता सद्धा धम्मस्सुवरिं,  
मम याम भंदपुरणस्स इह लोगपडिबद्धस्स नत्थि । सो संवेगमादएणो तदारूपाणं  
थेराणं अतिण पव्वइओ सिद्धो । अमुमेवार्थमुपसंहरन् गाथाद्वयमाह

विज्जमुयस्स य मेहे किमिहुट्ठोहुअ जई दइयु ।

बित्ति य ते विज्जमुयं करेहि एयस्स तेगिच्छं ॥ १७३ ॥

तिल्लं हेगिच्छसुओ कवलरं चंदणं च वाणिअओ ।

दासं अभिण्णिकखंतो तेयेव भवेण अंतगडो ॥ १७४ ॥

गमनिका—वैद्यसुतस्य च मेहे कृमिकुट्टोपद्रुतं यतिं दृष्ट्वा वदन्ति च ते वैद्यसुतं  
—कुरु अस्य चिकित्सां । तैलं चिकित्सकसुतः, कम्बलकं चन्दनं च वाणिअं दत्त्वा  
अभिनिष्क्रान्तः, तेनैव भवेन अन्तकृतः । भावार्थः स्पष्ट एव । कचिच्च क्रियाध्याहारः  
स्वबुद्ध्या कार्यं इति गाथाध्यायः ॥ १७३-७४ ॥

कथानकशेषमुच्यते—इमे वि वेतूण ताणि ओतहाणि गता तस्स साहुणो पास जत्थ सो उज्जाणो पडिमं ठिओ ते तं पडिमं ठिअ वंदिकण अणुरणवेति—अणुजाणह भगव ! अम्हे तुम्हं धम्मविगथं काउं उवट्ठिआ । ताहे तेण तेहेण सो साहु अम्मंगिओ, त च तित्तं रोमकूवेहिं सव्वं अइगतं । तमि य अइगए किमिआ सव्वे सखुद्धा । तेहिं चलंतेहि तस्स साहुणो अतीव वेयणा पाउब्भूया । ताहं ते निग्गवे वट्ठूण, कंकल-रथेण सा पाउओ साहु तं सीतलं, त चेव उरहवीरियं, किमिआ तत्थ लग्गा । ताहे पुव्वणीयमोकदेवरे पप्फोडेंति । ते सव्वे पडिया । ताहे सो साहु वंदेण लित्तो, ततो समासत्थो, एवेकस्सि दो तिरिण वारे अम्मंगेऊण सो साहु तेहिं नीरोमो कओ । पदम मक्खिज्जति, पच्छा आलिपति, गोसीस चंदेणं पुणो भविज्जइ । एवेताए परिवाडीए पढमम्मंगे तयभया निग्गया, बिइयाए मसगया, तइयाए अट्ठिगया बेंदिया निग्गया । ततो संरोहणीए ओसहीए कण्णवरणो जाओ । ताहे खामिस्स पडिगता, ते पच्छा साहु जाता, अहाउय पालित्ता तम्भुलानं पंच वि जथा अचुए उचवरणा, ततो चइऊण इहं व जंबूदीये पुव्वविदेहे पुव्वस्ता । इ विजए पुडरीगिणीए नयरीए वेस्सेणास्स रणो धारिणीए देवीए उयरं पढमो वट्ठू पाभो णाम पुत्तो जाओ जो से वेज्जपुत्तो चक्खट्ठी आगतो । अवेस्सा कमेण बाहु पाहुपीढमहापीढ सि । वेस्सेणो पव्वइओ, सो य तित्थं करो जाओ । इयरे वि संयट्ठिया पंचलक्खणे भोए भुंजति । जाइवसं वइरसेणस्स केवलनाणं उप्परणं, तद्विसं वइरणाभस्स चक्रयणा समुप्पणं । वऱो चकी जाओ । तेण साहुवेयावच्चेण चक्खट्ठिभोया उदिएणा । अवसेसा चत्तारि मंडलिया रायाणो । तत्थ वइरणाभचक्खट्ठिस्स चउरासीति पुव्व-लक्खं सव्वाउयं । तत्थ कुमारो तीसं, मंडलिओ सोलस, चउव्वीस महाराया, चोइस, सामरणपरिआओ, एवं चउरासीइ सव्वाउयं, भोगे भुंजंता विहरंति । इओ य निश्चपरसमोत्तरणं । सो पिउपायमुखे चउहि वि सहोदरेहिं सहिओ पव्वइओ । तत्थ वइरणा भेण चउइस पुव्वा अहिज्जिया । सेसा एकारसंगवी चउरो । तत्थ बाहु तेसिं वेयावच्चं करेति । जो सुबाहु सो साहुणो वीसामेति । एवं ते करते वइरणाभो मगनं अणुवूहइ—अहो सुलद्धं जम्मजीवियफलं जं साहुणं वेयावच्चं कीइ, परिस्संता वा साहुणो वीसामिज्जति, एवं पसंसइ । एवं पसंसिज्जंतेइ तेइ तेसिं दोण्हं पच्छिमाण अपत्तिअं भवइ—अम्हे सज्जायंता न पसंसिज्जामो जो करेइसो पसंसिज्जइ सच्चो लोणववहारो ति । वइरणा भेण य विसुद्धपरिणामेण तित्थगरणमणोत्तं कम्मं वद्धं ति अमुमेवार्थमुपसंहरच्चिद गाथा चतुष्टयमाह—

साहुं तिमिच्छिऊणं सामरणं देवलोगमरणं च ।  
 पुंढरगिणिए उ च्या तओ सुया वइरसेणस्स ॥ १७५ ॥  
 पढमित्थ वइरणाओ बाहु सुवाहू य पीढमहपीढे ।  
 तेस्सि पिया तित्थयरो सिक्खंता ते वि तत्थेव ॥ १७६ ॥  
 पढमो चउदस पुच्ची सेसा इक्कारसंगविओ चउरो ।  
 बीओ वेयावच्चं किइक्कम्मं तइओ कासी ॥ १७७ ॥  
 भोगफलं बाहुफलं पत्तंसणा जेठु इयर अचियत्तं ।  
 पढमो तित्थयरत्तं वीत्तहि ठाणेहि कासी य ॥ १७८ ॥

आसामन्तरगमनिका—साधुं चिकित्सित्वा श्रामण्यं देवलोकगमनं च पौण्डरीकरणं च च्युताः, ततः सुता वैरसेनस्य जाता इति वाक्यशेषः । प्रथमोऽत्र वैरनाभः बाहुः सुबाहुश्च पीढमहापीठौ । तेषां पिता तीर्थकरो, निष्क्रान्तास्तेऽपि तत्रैव पितुः सकाश इत्यर्थः । प्रथमश्चतुर्दशपूर्वां शेषा एकादशाहविद्वत्त्वारः । तेषां चतुर्णां बाहुप्रभृतीनां मध्ये द्वितीयो-  
 वैयावृत्त्यं, कृतिकर्म एतीयोऽकार्षीत् । भोगफलं बाहुफलं प्रशंसनं व्यष्ट इतरयोरचियत्तं । प्रथमस्तीर्थकरत्वं विंशतिभिः स्थानैरकार्षीत् । भावार्थस्तु उक्त एव । क्रियाध्याहारोऽपि स्वबुद्ध्या कार्यः, इह च विस्तरभयान्नोक्त इति भाषाचतुष्टयार्थः ॥ १७५-७८ ॥

बहुक्तं प्रथमस्तीर्थकरत्वं विंशतिभिः स्थानैरकार्षीत्, तानि स्थानि प्रतिपादयितुं  
 गाथात्रयमाह—

अरिहंतं सिद्धपवयणं गुरु शेरं बहुस्सुए तवस्सीसुं ।  
 वच्छलया एएसिं अभिक्खनाखोवओगे य ॥ १७९ ॥  
 दंसणं विणपं आवस्सए य सीलज्जए निरइआरो ।  
 खणलव तवच्चियापं वेयावच्चं समाही य ॥ १८० ॥  
 अप्पुब्बनाणगहणे सुयभत्ती पवयणे पमाचणया ।  
 एएहिं कारणेहिं तित्थयरत्तं लहइ जीवो ॥ १८१ ॥

व्याख्या—तव अशोकाद्यष्टमहाप्रातिहार्यादिरूपां पूजामर्हन्तीति अर्हन्तः शास्त्वार इति भावार्थः । १ । सिद्धास्तु अशेषनिष्ठितकर्माणाः परमसुखिनः कृतकृत्या इति भावार्थः । २ । अवचनं श्रुतज्ञानं तदुपयोगानन्यत्वाद्वा सङ्घः इति । ३ । गृणन्ति शास्त्रार्थमिति गुरुवः धर्मोपदेशादिदातार इत्यर्थः । ४ । स्थविराः जातिश्रुतपर्यायमेद-  
 मिन्नाः, तत्र जातिस्थविरः षष्ठिवर्षः, श्रुतस्थविरः समवायवरः, पर्यायस्थविरो विंशति-

वर्षपर्यायः । ५ । बहु श्रुत येषां ते बहुश्रुताः, आपेक्षिकं बहुश्रुतत्वं, एवमर्थेऽपि  
संयोज्यं । किन्तु सूत्रधरेभ्योऽर्थभराः प्रधानाः तेभ्योऽप्युभयधरा इति । ६ । विचित्रं  
अनशनादिलक्षणं तपो विद्यते येषां ते तपस्विनः सामान्यसाधवो वा । ७ । अर्हन्तश्च  
सिद्धाश्च प्रवचनं च गुरुवश्च स्थविराश्च बहुश्रुताश्च तपस्विनश्च अर्हन्तिद्वयप्रवचनगुरुस्थ-  
विरबहुश्रुततपस्विनः । वस्तुलभावो वस्तुलता सा चातुरागमभावस्थित गुणोत्कीर्तनायथानु-  
रूपोपचारलक्षणा तथा पुष्टिषामर्हदादीनामिति, प्राक् षष्ठ्यर्थे सप्तमी 'बहुस्सुए तव-  
स्सीए' वा पाठान्तरं, तीर्थकरनामगोत्रं कर्म बध्यत इति अभीक्ष्ण्यं अनवरत ज्ञानोपयोगे  
च सति बध्यते । ८ । दर्शनं सम्यक्त्वं, विनयो ज्ञानादिविनयः, स च दशवैकालिकादव-  
सेयः, दर्शनं च विनयश्च दर्शनविनयौ तथोर्निरतिचारः तीर्थकरनामगोत्रं कर्म बध्नाति ।  
१०-११ । आवश्यकं अवश्यकर्तव्यं समयमवधारनिष्पन्नं तस्मिन् निरतिचारः सञ्ज्ञितिः ।  
१२ । शीलानि च व्रतानि च शीलव्रतानि, शीलानि उत्तरगुणाः, व्रतानि मूलगुणाः,  
तेषु च अनतिचार इति । १३ । क्षणलवग्रहणं कालोपलक्षणं, क्षणलवादिषु संवेग  
भावना ध्यानासेवन्तश्च बध्यते । १४ । तथा तपस्त्यागयोर्वध्यन्ते । सो हि यथाशक्त्या  
तपः आसेवते त्यागं च यतिजने विधिना करोति । १५-१६ । आश्रतभावे वैयावृत्यं,  
तच्च दशधा, तस्मिन् सति बध्यते । १७ । समाधिः शुद्धादीनां कार्यकरणेन स्वस्थता-  
पादनं समाधौ च सति बध्यते । १८ । तथा अपूर्वज्ञान ग्रहणे सति श्रुतभक्तिः श्रुत-  
बहुमानः, स च विवक्षितकर्मबन्धकारणमिति । १९ । तथा प्रवचनप्रभावनता च, सौ च  
यथाशक्त्या मार्गदेशनेति । २० । एवमेभिः कारणैः अनन्तरौक्तैः तीर्थकरत्वं लभते  
जीव इति गाथात्रयार्थः ॥ १७६-८२ ॥

Haribhadra's commentary on  
Bhadrabālu's Āvasyaka-Niryukti.

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## Twelve previous births of the first Tīrthāṅkara, Rṣabha.

1. We meditate upon Arhatship which acts as a light to the three worlds—the earth, the sky and the heaven—which is the resting-place of all the Jinas, and is the repository of final beatitude.

2. We adore the Jinas who purify in all places and at all times the people of the three worlds by their four aspects, viz., name, representation, person and actual presence.<sup>1</sup>

3. We praise the Lord Rīṣhabha who was the first ruler of the earth,<sup>2</sup> the first ascetic and the first head of the Church.

4. I praise the lord Ajita, who is a sun to the lotus-lake of the world and who perceives the universe reflected in his untarnished mirror of infinite knowledge.

5. May the words of the lord Sambhava be triumphant at the time of his preaching—the words that are like streams flowing in a garden constituted of the fortunate people of the world.

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1. नाम, आकृति (or more commonly स्थापना), द्रव्य and भाव are the four aspects called निरूपेण in which the Jaina view a thing. In the verse

नाम is (the repetition of) an Arhat's name.

स्थापना = idol or picture of an Arhat.

द्रव्य = the person of an Arhat before or after the attainment of Arhatship.

भाव = the actual state or presence of an Arhat.

2. Rṣabha Deva is considered to be the first ruler of this Avasarpinī era.

6. May the Lord Abhinandana who acts like the moon in swelling the ocean of the Anekānta doctrine,<sup>1</sup> give us immense joy.

7. May the venerable Lord Sumati, the row of whose toe-nails is sharpened by coming into contact with the edge of the whetstone set on the diadems of the gods,<sup>2</sup> grant us our desired objects.

8. May the lustre of the Lord Padmaprabha's body which grew red, as if with anger in crushing the inner enemies,<sup>3</sup> nurture our welfare.

9. Our adoration be to the Tirthankara Supārśva whose feet are worshipped by the lords of heaven, and who is a sun in the wide firmament of the four-fold *Saṅgha*.<sup>4</sup>

10. May the form of Lord Candraprabha, which is as bright as a beam of the moon's rays, and is made of the embodiment of *Sukladhyāna*<sup>5</sup> as it were, be for our welfare.

11. May Suvidhi, the treasure of inconceivable glory, who sees the universe like the fruit of the myrobalan tree placed on one's palm, be for our enlightenment.

12. May the Tirthankara Sitala who pours down nectar of Syādvāda, and who is like a new cloud to the creatures in as much as it causes in them the bulbous root of supreme bliss to bloom, be for our protection.

1. I.e. Syādvāda or many-sided view of Logic.

2. When the gods bow their heads at the feet of the Arhat, the diadems studded with jewels worn by the former come into contact with the latter's feet and enhance the lustre of his toe-nails.

3. कषाय or passions are regarded as enemies to a soul's progress towards salvation.

4. Consisting of साधु, साध्वी, श्रावक and श्राविका.

5. Pure concentration of the soul on itself.



13. May *Śreyāmsa* whose very sight is a healing balm to the creatures afflicted with the disease of transmigration, and who is the lord of the goddess of final bliss be, for our salvation.

14. May *Vâsupūjya*, who has acquired the *Tīrthankara-nāma-karma* beneficial to the whole universe, and who is worshipped by gods demons and men, purify us.

15. May the teachings of Lord *Vimala*, which are akin to *kataka*<sup>1</sup> powder in purifying the water of the mind of the three worlds, be victorious.

16. May the *Tīrthankara Ananta*, who defies the ocean *Svayambhūramana*<sup>2</sup> with the waters of his feelings of mercy, bestow on us an endless wealth of happiness.

17. We worship *Dharmānātha* who preached his religion in four ways<sup>3</sup>, and who is like a kalpa-tree to the creatures for the obtainment of their desires.

18. May the *Tīrthankara Śāntinātha*, who has brightened the faces of the quarters with the moonlight of his nectar-like words, be a moon to dispel the darkness of our ignorance.

19. May the lord *Kunthunātha*, possessed of the wealth of super-human excellences, and the sole master of the leaders of gods, demons and men, be for our beatitude.

20. May the Lord *Aranātha*, a sun in the sky of the fourth *Āra*, grant us enjoyment of the wealth of Salvation (lit. the fourth principal object of human life).

1. When thrown into water it is said to remove all impurities dissolved in the water.

2. Name of the last and the biggest circular ocean on this earth.

3. Viz. दान 'gift', शील 'good conduct', तपस् 'penance' and भावना 'meditation'. For an account of these, read verses 152-200.

21. We praise the lord Malli who is a mighty elephant for uprooting the tree of karman, and is a new cloud for peacocks in the form of lords of men, demons and gods.

22. We praise the words of precept of lord Muni Suvrata who acts as dawn in awakening the Universe from sleep of spiritual ignorance.

23. May the rays of lord Nami's toe-nails which, when falling on those who bow down to him, purify them like streams of water, protect you.

24. May the lord Arishtanemi, a fire to the straw of karman, and a moon to the ocean of the Yādu clan,<sup>1</sup> be for the destruction of your bad luck.

25. May the lord Pārsvanātha whose attitude remained the same towards the demon Kamathā and the god Dharaṇendra when they were doing their respective duties, be for your well-being.<sup>2</sup>

1. In Jaina mythology Arishtanemi, popularly known as Neminātha is said to have been a cousin of Lord Kṛṣṇa.

2. Kamathā and Dharaṇendra had the following connection with Pārśva coming down from a previous birth when Kamathā had been born as an ascetic, Dharaṇendra as a serpent, and Pārśva as a prince. The ascetic was practising Pañcāgnitapas, by standing in the midst of fires, and it so happened that the serpent (Dharaṇendra's soul) had taken abode in the hollow of a log that was burning in Kamathā's fire. Pārśva, knowing the serpent's fate, pointed out the fact to the ascetic who was greatly enraged at the prince's interference, and remarked that kings were acquainted with the science of politics only, and that they could not foretell such things. Thereupon Pārśva drew out the log from fire, and saved the serpent alive. One of the prince's followers repeated the formula of five salutations to the serpent who by virtue thereof, reached heaven and was born as a god. By this act Pārśva gained

26. May the eyes of the *Jina* Mahāvīra, wet with tears and having pupils expressive of kindness even to persons who have committed an offence, be ever glorious.

27. In the periods of these *Tīrthankaras*, there flourished twelve *Cakravartin* monarchs, nine *Vāsudevas*, nine *Baladevas* and nine *Prativāsudevas*.

28. All these sixty-three persons of eminence, who have attained or will attain salvation, were born in the land of Bharata in the *Avasarpinī* era.

29. We shall here give the biographies of these eminent persons, for to sing the glory of the pious leads to emancipation.

30. Out of these, the life of Lord *Rishabha* will be described from his birth wherein he acquired the seed of Right knowledge.

31. There is the continent called *Jambudvīpa*,<sup>1</sup> fenced with raised grounds set with diamonds, and surrounded by innumerable oceans and continents.

32. In the midst of that continent adorned with many a river, division and mountain there is the mountain *Meru*, the source of all sorts of jewels, looking like the navel in the centre of the body.

33. The height of this mountain is one lac of *yojanas*. It is bedecked with three girdles and its crest, twenty-four *yojanas* high, is ornamented with Jaina temples.

the serpent's favour, but Kamatha became hostile to him. In his last birth when Pārśva was performing penance, Kamatha, born as god Meghamālin, saw him and goaded by his old enmity began to trouble Pārśva by raining water, hot ashes, stones etc. over him. Finding Pārśva in trouble, Dharaṇendra remembered his former favours and diverted all his calamities. Pārśva kept the same attitude towards his benefactor as well as his malefactor.

<sup>1</sup> See appendix On Jaina cosmography.

72. The dust raised by the multitudes of oxen, camels, and horses pervaded the sky so that pitched darkness prevailed all round.

73. The *Camari* deer as well as the young ones with their ears erect through fear on hearing the tinkling noise of the bells fastened round the necks of the oxen that deafened all directions, fled away to a great distance.

74. Though carrying heavy loads and walking the camels, with their necks turned, lopped off the tips of plants.

75. The asses with their ears raised and necks straight bit one another with teeth and looked like mere backs wounded by spades.

76. Surrounded on all sides by body-guards holding weapons in their hands, the caravan proceeded on its way confined, as it were, within an adamantine cage.

77. Though the caravan was carrying an enormous wealth yet robbers kept at a great distance, just as people avoid a serpent though possessed of invaluable jewels on its head.

78. Dhana ever ready for the protection of the rich and the poor alike, led all after him as the chief of the herd leads the young elephants.

79. Being looked by all persons with dilated eyes, he began to proceed on his journey day after day like the sun.

80. It was then the time of the dreadful summer season which causes terror in the heart of travellers and curtails the waters of rivers like nights.

81. The unbearable winds that resembled the fires of a furnace began to blow, and the sun extended on all sides his rays as hot as flames of fire.

82. The members of the caravan, therefore, had recourse to the shade of every tree standing by, and proceeded further after drinking water at every watering place.

83. The buffaloes drew out their tongues as if goaded by inhalation, and having disregarded their drivers' lashes entered into the mud of rivers.

84. Though being struck with whips, the oxen having disregarded their drivers went every moment into the shade of trees growing on an out of the way place.

85. The bodies of men perspired under the Sun's rays which resembled heated needles, just as a lump of wax melts, if hot iron needles are driven into it.

86. The sun assumed the function of a red hot plough-share, and the dust particles on roads were as fearfully hot as the fire of cowdung bits.

87. The females of caravan entered into the lakes by the side of the road, and plucking the stalks of lotuses applied them about their necks.

88. The respectable matrons of the caravan looked exceedingly beautiful with their clothes wetted through perspiration, and seemed as if they had just taken a bath.

89. The travellers removed their fatigue caused by heat by using as fans the leaves of *Palāsa*, *hintāla*, lotuses and banana.

90. Then appeared the season characterised by clouds which putt a stop simultaneously to the duration of summer and the movements of travellers.

91. The cloud, like a demon, holding a bow and discharging volleys of arrows in the shape of rain, appeared in the sky to the terror of the caravan.

92. The clouds, brandishing lightning, exceedingly terrified the travellers, like children with circles of fire.

93. Like the hearts of travellers, the banks of rivers gave way forthwith to the spread of high torrents.

94. Water levelled all high and low lands of the earth. What distinction can there remain (between a pit and a ridge) when water appears everywhere just as a fool in authority makes no distinction between a high and a low person.<sup>1</sup>

95. The paths being impassable on account of waters, thorns and mud, the distance of a *Kōs* appeared to be equal to a hundred *yojanas*.

96. The travellers, merged into mud up to their knees, plodded like persons just released from imprisonment.

97. With a view to obstruct travellers, misfortune extended her club-like long arms in the shape of rivers.

98. The carriages sunk everywhere into deep mire on the way, and it seemed as if they had been seized by the earth through anger arising from crushing her.

99. The camels led with ropes by their riders who had got down, stumbled and fell down at every step.

100. Seeing the impassability of the roads, the caravan leader Dhana pitched his tents there and stopped.<sup>2</sup>

101. The people made thatched huts in order to pass the rainy season there, for those who act according to the circumstances never come to grief.

1. Note the play on the word जड which means 'water', and 'fool'.

2. वासाप्रवास्थितः in the text is a misprint for वासानवास्थितः ।

102. The teacher (Dharmaghosha), too, with his disciples took abode in a thatched Upāsraya, built on a spot free from lives as selected by Manibhadra.

103. On account of its great numbers and the length of the rainy season, the caravan ran short of provisions.

104. Then the people of the caravan pressed by hunger wandered hither and thither in search of roots and bulbs on which to feed themselves like heterodox mendicants.

105. Now at the approach of night, the leader of the caravan was fully informed by his friend Manibhadra of the miserable condition to which the caravan had been reduced.

106. Then the master of the caravan, brooding over the misery of his companions, stood still like an ocean not agitated by wind.

107. Worn out with care and anxiety as he was, sleep came upon him in a moment, for extreme sorrow or delight is its (*i. e.* of sleep) principal cause.

108. Then in the last watch of the night, a certain sentinel of the stable, who had no evil motive at heart, read out as follows:—

109. “Alas! our master whose fame has spread far and wide still keeps his word though he is passing through the vicissitudes of life.”

110. On hearing it, Dhana thought that he had been ironically taunted by some one. He, then, surveyed in his mind if any one of his caravan was really in a great distress.

111. “Ah! I remember. The revered sage, Dharmaghosha, who has come with me, lives on begging alone, and

eats such food only as has not been cooked or caused to be cooked specially for him and is free from living germs.

112. "Alas ! How does he who does not even touch bulbs, roots and fruits live now when the whole caravan has reached to such a deplorable condition ?

113. "Oh ! only to-day I thought of him whom I brought with me promising every necessary service on the way. Alas ! what have I done remaining unconscions of it so long.

114. "How shall I show my face to him to-day to whom no service even in sweet words has been rendered as yet ?

115. "Even under these circumstances I must see him and wash my hands of the sin. They, who have no desire, do not care for me."

116. Having given himself up to such thoughts and being eager to see the teacher, he felt the fourth division of the night pass like another night.

117. Having passed the night, Dhana put on new clothes and ornaments, and, accompanied by important persons, went to the abode of the teacher.

118. He entered the abode situated on a dry and barren piece of land. Its roof was thatched with *palāsa* leaves and its hedges of straw had holes in them.

119-21. Dhana found the sage Dharmaghosha seated like a Jina, and appearing to be an embodiment of the holy scriptures and of penance rolled into a ball. He was a desire-granting tree to those who wanted final bliss, a unique ornament to the Jaina Sangha, a herald of wealth and bliss, and a hoar-frost for the bush of passions. He was a churning



stick to the ocean of sin, a means of salvation, a dwelling place of virtue and a repository of glory.

122-24. He found his disciples, too, differently engaged. Some had given themselves up to meditation, were observing the vow of silence, were absorbed in self-contemplation and were reading the holy scriptures; while others were engaged in lecturing, sweeping the ground, paying homage to their preceptors, discussing religious matters, teaching scriptural texts, accepting their injunctions and speaking of the final truths.

125. He made obeisance to the venerable teacher and his disciple-sages in due order who gave him (*i. e.* Dhana) in return a blessing of *Dharmalābha* which destroys sins.

126. Having seated himself like a gander at the lotus feet of the teacher, he felt glad and began to speak as follows:—

127. "O lord, in inviting you to accompany me, I made a useless fuss like the roaring of an autumnal cloud.

128. "Since the day of departure, I never asked you how you were getting on, and never showed you any hospitality by offering you food, drink, clothes etc.

129. "Having forgotten my promise, what a foolish act have I done, like a person in sound sleep though apparently awake, by disregarding you

130. "Please forgive my neglectful conduct towards you, O reverend Sir. Magnanimous as you are, you always bear everything patiently like the earth."

131. The teacher said, "What good have you not done to us by protecting us on the way from robbers and fierce animals?"

132. "The people of your caravan have been supplying us with proper food and drink, so nothing went amiss with us. Do not bother yourself, O wise one, on this score."

133. "The good always see the bright side of a thing," said Dhana, 'and, therefore, Your Holiness thus speaks of of me who am guilty of an offence.

134. "I am utterly ashamed of my sinful behaviour towards you, O Sir. Please, send some sages with me for food which I shall willingly provide."

135. "It will happen as destined";<sup>1</sup> replied the teacher. 'You know we accept such food as has not been cooked or caused to be cooked specially for us and is free from lives."

136. "I shall give you such food as is acceptable to the monks," said Dhana and having saluted him came back to his tent.

137. Then just at his heels there came a couple of monks to him, but perchance he had no food or drink fit for their use near at hand.

138. Thereupon the merchant himself searched here and there, and found a quantity of fresh clarified butter that was free from all impurities like his own heart.

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1. A Jaina monk must be very cautious in his speech. Vartamāna Yoga i. e. 'as the circumstances at the time be' is the reply which a Jaina monk gives to a lay disciple when the latter requests the former to visit his house for alms. If the monk promises to come, the lay disciple might make special preparation thereby rendering the alms unfit for the monk; or perchance the monk may forget his promise and thus commit sin of falsehood. If the monk declines the invitation, the lay disciple will be disappointed, and may lose faith in Jainism, or the monk himself may visit the house by mistake, and again fail his word.

139. "Here is something fit for your use," uttered the merchant, and the monk held out his bowl to receive it.

140. He thought himself to be blessed, purified and completely successful, and, then, with his body horripilated, poured out the clarified butter into the monk's bowl.

141. After making the gift of ghee, Dhana adored the two monks with tears of delight as if causing the bulb of his merit to bring forth a sprout.

142. The two monks, having blessed him with Dharma-lābha which is a perfect charm for the acquirement of every good, went back to their hut.

143. Then by virtue of this gift, the merchant acquired the germ of Right Knowledge which is extremely difficult to get and is the seed of the tree of salvation.

144. At night he again went to the hut of the monks and, having saluted them, said, "I am at your behests."

145. The learned teacher Dharmaghosha, on the other hand, gave him the following sermon resembling that of a Sruta-kevalin,<sup>1</sup> in a tone which imitated the thundering of clouds.

146. "Virtue is the highest bliss. It leads to heaven and final beatitude. Virtue is the only guide in crossing the desert of the world.

147. "Virtue nourishes one like a mother and protects like a father. It pleases like a friend and loves like a relation.

148. "Like a preceptor, virtue imparts the high qualities, and like a master confers a pre-eminent position.

1. Not omniscient but well-versed in the scriptures.

149. "Virtue is the great mansion of bliss and a shield against the danger of enemies. Virtue is a bright sunshine for the coldness of ignorance and is a clever guide in exposing the weak points of sins.

150. "It is through virtue alone that a creature becomes a king, a Baladeva, a Vāsudeva, a Cakravartin, a god, or even Indra.

151. "Through virtue one becomes an Indra in the Graiveyaka and Anuttara regions. Through virtue one attains to Arhatship. What else is there that cannot be accomplished through virtue ?

152. "Virtue is called Dharma (lit. what supports) on account of its supporting the creatures fallen into misery. It is of four kinds according as it assumes the form of gift, Right conduct, penance and meditation.

153. "The virtue of gift is said to be of three sorts according as the gift consists of knowledge, safety or charitable alms-giving.

154. "The gift of knowledge is said to consist in propounding the Doctrine by word or precept to those who are ignorant of it, and in providing the means for the acquisition of knowledge.

155. "By the gift of knowledge a being knows its welfare or otherwise, understands the categories Jīva and so on, and acquires the religious vows.

156. "By this a being acquires Perfect knowledge, and after favouring the entire world with preachings attains to salvation.

157. "The gift of safety puts a stop to the destruction of animals through killing, causing another to kill or approving another's action by word, thought or deed.

158. "The Jivas are of two kinds in accordance as they are immovable or movable. The latter are further divided into two groups—the *paryāpta* and the *aparyāpta* according as they have, or have not, all the Paryāptis.

159. "The six Paryāptis or faculties to develop are so called because they lead to perfection the alimentary system, the body, the sense-organs, the vital airs, speech and the mind.

160. "The bodied beings having one, two to four,<sup>1</sup> or five organs, have four, five or six Paryāptis respectively.

161. "The immovable lives, *viz.* of earth, water, fire, wind and plants have one organ only. The first four of these may be *bādara* or *sūkshma*.<sup>2</sup>

162. "Plants are of two kinds—Pratyeka and Sādhā-rana. The latter again are of two kinds according as they are *sūkshma* or *bādara*.

163. "The movable souls are divided into four groups according as they have two, three, four or five organs. Of these, those which possess five organs are further divided into two groups—sanjñin 'rational' and asanjñin 'irrational'.

164. "Those who know how to learn, instruct or converse are called sanjñin, while others having merely the functions of the mind and the vital airs are asanjñin.

165. "The skin, tongue, nose, eyes and ears are the sense-organs having respectively touch, taste, smell, form and sound as their objects.

166. "The worms, conch-shells, earth-worm, leeches, cowries and oyster-shells having various forms have two organs.

1. विकलेन्द्रिय.

2. Bādara (opp. Sūkshma) means visible to the naked eye.

167. "The lice, bugs, insects, nits, etc. are said to have three organs. Moths, flies, black-bees, wasps etc. have four organs.

168. "The lower creatures whether living on land, under water or flying in the air, the dwellers of hell, men and gods are beings with five organs.

169. "Abstinence from killing them in any of the three ways, viz. by putting an end to their life, by causing them pain and by pressing them hard is called the gift of safety.

170. "He, who makes this gift, grants them everything; for if life is theirs, they can attain the four-fold end of human existence.

171. "Can there possibly be anything dearer to animals than their life? No, it cannot be a kingdom, an empire or even sovereignty over high heaven.

172. "The fear arising from loss of life is alike both to the worm of foeces living in foeces on the one hand, and to god Indra living in heaven on the other hand.

173. "A wise person, therefore, should always be ready, without being inadvertent, to make the gift of safety so dear to the whole world.

174. "As a result of the gift of safety, a person becomes agreeable, long-lived, healthy, beautiful, lovely and strong in the next birth.

175. "Religious charity is of five kinds according to the prity of the giver, the receiver, the gift, time and intention.

176. "Purity on the part of the giver is present when he, wise, learned and honest gives away a thing without expecting any reward or repenting for it afterwards.

177. "A true giver is one who thinks himself to be blessed when three things occur simultaneously viz. a desire to give, the thing to be given, and the receiver thereof.

178-82. "That gift is said to have the purity of receiver when the receiver is one who avoids sinful actions, is free from vanity of three kinds, is safe in three ways, observes five kinds of carefulness, is devoid of affection and hatred, has no attachment for cities, abodes, his limbs and chattles, is able to abide by 18,000 rules of morality, is possessed of three jewels, is brave, has the same regard for gold as for a lump of clay, always entertains the two kinds of good thoughts, has overcome the organs of sense, stocks so much provisions as barely suffice to fill his belly, always performs every kind of penance according to his ability, observes fully the seven kinds of self-control and also keeps in view the eight kinds of celibacy.

183. "An object of gift, whether it be food, drink, an eatable, sweets, cloth, or seat, is said to be pure if it is free from forty-two defects.

184. "A thing given on a proper occasion to a worthy receiver is said to have purity of time, while that which is given with due honour and without any hope for reward is said to have the purity of intention.

185. "Virtue cannot be acquired without body, and body cannot be sustained without food; religious charity,<sup>1</sup> therefore, should always be practised.

186. "The food, drink etc. given to right persons by way of religious charity causes continuation of the Tirtha and bestows the highest rank on the giver.

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1. I. e. giving away food, drink and other necessities of life to virtuous persons.

187. "Right conduct is defined as the avoidance of sinful acts. It is of two sorts according as the avoidance is partial or total. See verse 152.

188. "Partial avoidance consists in the twelve vows, *viz.* the five minor vows, the three *guna* vows and the four *Sikshā* vows.<sup>1</sup>

189. "Among these non-injury to life, truthfulness, non-theft, chastity, and non-attachment to worldly possessions have been declared by the Jinas to constitute the five *Anuvratas* or minor vows.

190. "The group of the three *Gunavratas* consists in the limitation of movement in the directions, limitation of the use of consumable and non-consumable things and the avoidance of committing purposeless sins.

191. "The group of the four *Sikshavratas* consists of *Sāmāyika*, *Desāvākāsika*, *Paushadha* and *Atithisamvibhāga*.

192-94. "By virtue of destruction of the *Cāritra-Mohanīya-Karman* those householders are enabled to undertake the partial avoidance of sins who are in practise of serving their superiors, who are attached to the duties of monks, who always desire to take food conducive to virtue, who have attained the right belief in the form of self-control, indifference to the world, disgust from the world, faith in the existence of God and life after death, who have turned away from misbelief, who are magnanimous and who are free from passions that further lead to passion.

195. "*Sarvavirati*, the only path to the palace of Salvation, consists in the total avoidance of sins, *viz.*, gross and other forms of injury to life.

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1. The twelve vows can be reduced to two virtues *viz.* Mutual love and contentment.



196. "This is meant for the sages who are less passionate by nature, are indifferent to worldly pleasures, and are attached to such qualities as for instance reverence for others etc.

197. "That which melts away Karman is called Tapa or penance. Its outward form consists in fasting etc., while the inward form consists in expiation etc.

198. 'The outward penance comprehends fasting, taking insufficient food, decreasing one's meal, giving up juicy food, bodily hardship and emaciation.

199. "The inward penance is of the following classes: confession and atonement of sins, service to the sick or aged, recital of holy texts, reverence, indifference to one's own body, and indulgence in good thoughts.

200. "Bhāvanā (or meditation, see verse 152) is devotion to the possessors of the three jewels, serving them, entertainig holy thoughts and disgust from the world.

201. "So this fourfold path of virtue that brings a boundless reward should be followed carefully by those who are afraid of transmigration."

202. "I had long ago heard of this path of virtue', said Dhana, 'but was led astray for so many days, O lord, by my own Karman."

203. Bowing down at the lotus feet of his preceptor and the other sages, the merchant returned to his own tent, thinking himself to be blessed.

204. Dhana, merged in high glee in consequence of that preaching, passed that night like a moment.

205. When he woke up from sleep, the panegyrist sang his glory in a sweet and grave tone resembling the sound of a conch-shell.

206. "The night, which was gloomy owing to the darkness of clouds, had stolen away the beauty of lotuses and had arrested the efforts of mankind, has passed away like the rainy season.

207. "The morn, in which the sun gradually grows in brightness and heat, and which is a helper to the efforts of people, has now dawned like the autumnal season.

208. "The waters of lakes and rivers have grown transparent at the approach of Autumn, just as the minds of the wise become delighted at the acquisition of the knowledge of fundamental truths.

209. "The mud being dried up by the Sun's rays, the roads have become easily passable like the scriptures, the doubts whereof have been removed by the instructions of a teacher.

210. "The rivers have now begun to flow slowly within their banks like a train of carts, within the inner peripheries of their wheels.

211. "The roads show hospitality, as it were, to the travellers by ripe *Syâmakâ*, *nīvâra*, *vâlunka*, water-lilies etc.

212. "The Autumn, with the rustling of the thickets of sugarcane moved by the wind, announces as it were the time of departure to those who are ready to start.

213. "The autumnal clouds occasionally serve the purpose of umbrellas to the travellers when they grow hot by the rays of the Sun.

214. "These oxen of the caravan rend the ground with their humps, as if with a view to level the unevenness of the earth for a happy journey.

215. "The rivers on the way that were seen formerly to roar and to inundate the earth have now disappeared like clouds of the rainy season.<sup>1</sup>

216. "The roads, replete with creepers bent under the load of fruits, and with transparent water everywhere have become full of provisions for the travellers without any effort on their part.

217. "The merchants are in a hurry to make for foreign countries like ganders with their minds full of energy."

218. On hearing this and taking it to be a notice of time for departure, the merchant caused the trumpets to announce his readiness for departure.

219. On hearing the sound of the trumpets that filled the space of the earth and the sky, the caravan began to proceed just as a herd of cows does on hearing the sound of the cowherd's horn.

220. The sage, too, surrounded by the monks bent upon instructing millions of worthy people, started like the sun surrounded by his rays that cause beautiful lotuses to bloom.

221. The caravan-leader Dhana started off after having personally arranged for the protection of the caravan by placing guards in front, on the sides, and on the back.

222. The caravan having crossed the deep forest, the great teacher bade farewell to the master of the caravan and departed in another direction.

223. Then the merchant, having travelled through his journey without any mishap, came to Vasantapura, like the current of a river falling into the sea.

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1. The phrase qualifies the clouds also.

224. Within a short time he sold out his goods and bought the new ones in return, for wise are they who do their work quickly.

225. Fully laden with merchandise, Dhana returned to his native town Kshitipratishtha, like a cloud charged with water-vapour from the sea.

226-27. When, in course of time, the term of his life had expired, he died and, as a result of the gift made unto the sage, was reborn as a twin in a place situated on the northern bank of the river Sītā and to the eastern side of the Jambu-tree in the country of Uttara Kuru where Sushamā—the period of unmixed happiness—is always current.

228. In that age, human beings had 256 bones in their vertebral column, and felt hungry on every fourth day.<sup>1</sup>

229. They were born twins, were three *yavyāti* in height, attained to the age of three *palya*, brought forth children in the latter part of their life, had momentary passions and were free from selfishness.

230. After rearing their twin offspring for forty-nine days, they died and were reborn among gods.

231. In the country of Uttara-Kuru the lands were naturally beautiful, having sands as sweet as sugar and waters as clear as the autumnal moon-beams.<sup>2</sup>

1. As the Indians take two meals a day, the phrase 'to feel hungry at the time of eighth meal' would mean to eat on every fourth day.

2. For a similar description of the Uttarakuru in the Mārkaṇḍeya Purāṇa see additional notes.

232. There grew in that country ten kinds of Kalpa trees, viz. Madyanga and so forth which gave the desired objects to the people without any effort on their part.

233. The Madyāngas supplied wine; the Bhṛīngas, pots; and Tūryāngakas, excellent musical instruments of varying notes.

234. The Dīpasikhas and Jyotishkas spread wonderful light. The Citrāngas supplied wreaths, while Citrarasas, in their turn, supplied food.

235. The Maṇyangas furnished ornaments; the Gehakāras houses; and the Anangas, various sorts of divine clothes.

236. These gave fixed objects, and at times unfixed also. But there were other Kalpa trees which satisfied all the desires.

237. Endowed with all the desired objects like a Kalpa-tree in heaven, the merchant Dhana, living the life of a twin, enjoyed sensual pleasures.

238. After enjoying the life of a twin, the soul of Dhana was reborn as a god in the heaven called Sudharma by virtue of the gift in his previous birth.

239-41. Falling from the Saudharma heaven, he was born as a son named Mahābala because of his great strength on Candrakāntā queen of Satabala, the chief of the Vidyā-dharas in the city of Gandha-Samriddhaka situated on the mountain Vaitādhya in the country of Gandhāra, in the high region of Gandhilāvati of the Western Videha.

242. Protected by guards and fondly reared everywhere, his body gradually grew like a tree.